

INTERCULTURAL COMMUNICATION PATTERNS OF SANTRI IN BUILDING UKHUWAH

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Abstract

The background of this research is the cultural diversity of santri from various regions in Indonesia which poses its own challenges in the communication process and the formation of ukhuwah. This research uses a descriptive qualitative approach. Data were collected through observation, interviews, and documentation. The results showed that the intercultural communication patterns of students in boarding schools were dominated by linear and circular communication. The main supporting factors for the establishment of ukhuwah are openness, tolerance, the active role of administrators in guiding students, and the existence of joint activities that are inclusive. However, obstacles that often arise include regional language differences, cultural stereotypes, and ethnocentrism. To overcome these obstacles, the boarding school applies strategies such as using Indonesian as a unifying language, strengthening the values of Islamic brotherhood, and habituation of intercultural interaction through activities at the boarding school. The conclusion of this study is that effective intercultural communication patterns play a significant role in building ukhuwah in a multicultural boarding school environment. With open communication and mutual respect, cultural differences can be managed into strengths to strengthen brotherhood between students. This research is expected to be a reference in developing intercultural communication strategies in the Islamic education environment.

Keywords: *Intercultural Communication; Santri; Brotherhood; Islamic Boarding School.*

Abstrak

Latar belakang penelitian ini didasarkan pada keragaman budaya santri yang berasal dari berbagai daerah di Indonesia, yang menimbulkan tantangan tersendiri dalam proses komunikasi dan pembentukan ukhuwah (persaudaraan). Penelitian ini menggunakan pendekatan kualitatif deskriptif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa pola komunikasi antarbudaya santri di pondok pesantren didominasi oleh komunikasi linear dan sirkular. Faktor pendukung utama terwujudnya ukhuwah adalah keterbukaan, toleransi, peran aktif pengurus dalam membimbing santri, serta adanya kegiatan bersama yang inklusif. Namun, kendala yang sering muncul meliputi perbedaan bahasa daerah, stereotip budaya, dan etnosentrisme. Untuk mengatasi kendala

tersebut, pondok pesantren menerapkan strategi seperti penggunaan bahasa Indonesia sebagai bahasa pemersatu, penguatan nilai-nilai ukhuwah islamiyah, serta pembiasaan interaksi antarbudaya melalui kegiatan di pesantren. Kesimpulan dari penelitian ini adalah bahwa pola komunikasi antarbudaya yang efektif memegang peranan sangat penting dalam membangun ukhuwah di lingkungan pondok pesantren yang multikultural. Dengan komunikasi yang terbuka dan saling menghargai, perbedaan budaya dapat dikelola menjadi kekuatan untuk mempererat persaudaraan antar santri. Penelitian ini diharapkan dapat menjadi referensi dalam pengembangan strategi komunikasi antarbudaya di lingkungan pendidikan Islam.

Kata Kunci: *Komunikasi Antarbudaya; Santri; Ukhuwah; Pondok Pesantren.*

A. Introduction

Humans, as the most perfectly created creatures, are equipped with reason and the ability to interact as social beings. In daily life, this interaction and interdependence is established through communication, which plays a crucial role in understanding, sharing information, and building bonds. This communication does not only occur at the individual level, but also in larger groups with different cultural backgrounds. The importance of communication is also emphasized by various experts such as Harold Lasswell defining it as the process of delivering messages that cause certain effects.(B Purba, S Gaspersz, M Bisyri, A Putriana, 2020) While Sandra Hybels and Richard L. Weaver II see it as the exchange of information, ideas, and feelings through various mediums. Billie J. Walhstrom even highlights communication as an inter-personal exchange of meaning with a system of symbols to achieve certain goals.(Ibrahim, 2017) Effective communication, which requires understanding the message precisely both in content and context, allows humans to form understanding, establish friendships, nurture affection, exchange knowledge, and preserve civilization.

Despite the human desire to live in harmony and prosperity, realizing such a life is often faced with challenges, especially when individuals or groups come from different cultural backgrounds. Indonesia, as a country with diverse tribes, races, ethnicities, languages, customs, and religions, (Septantiningtyas & Sulusiyah, 2022) is a clear example of this complexity. This diversity can be a source of potential conflict if not managed properly. This is where an in-depth understanding of intercultural communication patterns becomes very important to bridge differences and build unity in diversity.

This research is very important to do because it is rooted in social phenomena that occur in Islamic boarding schools, an Islamic educational institution that is unique in Indonesia. unique Islamic educational institution in Indonesia. Pondok

pesantren not only function as a place to learn religion, but also as a space for social interaction for students from various cultural backgrounds. In such an environment, where religious values and local traditions interact, understanding how intercultural communication functions as a bridge to build ukhuwah (brotherhood) becomes crucial. Problems arising from differences in regional languages, habits, or ways of interacting between santri from different regions present real challenges in creating harmonious relationships. Therefore, this study will provide insight into how effective communication can not only overcome potential conflicts, but also strengthen the bonds of brotherhood among santri.

Research on intercultural communication has been widely conducted, especially in the context of social interaction in various environments. Alo Liliweri defines intercultural communication as communication between two or more people with different cultural backgrounds, emphasizing the importance of understanding differences in perceptions, symbols, language, and values. (Hadiono, 2016) Research by Niken Septantiningtyas and Sulusiyah on "Santri Intercultural Communication in Building Ukhuwah" in the Basicedu journal also shows the relevance of this topic in the context of santri. Similarly, Abdi Fauji Hadiono's "Intercultural Communication (A Study of Intercultural Communication at Darussalam Blokagung Banyuwangi Islamic Boarding School)" in the Darussalam Journal provides a basis for understanding the dynamics of intercultural communication in a similar pesantren environment.

This research builds on the theoretical foundation and findings from previous studies, but offers a more specific and in-depth contribution. In contrast to previous studies that may focus more on an overview of intercultural communication in pesantren, this study will specifically analyze the intercultural communication patterns of santri in building ukhuwah at Pondok Pesantren Darussalam Blokagung 2 Setail Genteng Banyuwangi. This boarding school is interesting to study because although it is relatively new (established in 2017), it has attracted santri from various regions such as Kalimantan, Bali, Sumatra, and even Papua, which creates unique challenges and opportunities in establishing ukhuwah. The main contributions of this research are to 1). Knowing how the intercultural communication pattern of santri in building ukhuwah in Darussalam Blokagung 2 Setail Genteng Banyuwangi Islamic boarding school. 2). To find out what are the factors that support and hinder intercultural communication in building ukhuwah in the Pondok Pesantren Darussalam Blokagung 2 Setail Genteng Banyuwangi.

Thus, this research not only enriches the scientific treasure of intercultural communication in the context of Islamic boarding schools, but also provides practical implications that can be applied to create a more harmonious and

respectful environment in Islamic boarding schools, as well as in the wider multicultural society.

B. Research Methods

This study used a descriptive qualitative research method. According to Creswell defines qualitative research as a process of investigating a social phenomenon and human problems.(Waruwu, 2023) So this approach is to deeply understand and analyze the intercultural communication patterns of students in building ukhuwah at the Darussalam Blokagung 2 Islamic Boarding School.

The qualitative approach was chosen because it allows researchers to dig deeper into the experiences, perspectives, and interactions between students who come from various cultural backgrounds. This research was conducted at Pondok Pesantren Darussalam Blokagung Dua Setail Genteng Banyuwangi. The research time was conducted from March 1 to June 20 until the researcher obtained the data needed to complete the research. No less important in qualitative research is the presence of informants. (Nur & Utami, 2022) According to KBBI, informants are people who provide information, people who are sources of data in research, sources. In this study the authors used Purposive Sampling to determine informants in this study. Purposive Sampling is a data source sampling technique with certain considerations and objectives (Deriyanto and Qorib, 2018).

In qualitative research, informants are divided into three, namely: The Key Informant is the Dormitory Head, the Main Informant is the santri from each region while the Supporting Informant is the Head of the Pesantren. The data sources in this study consist of primary data and secondary data, namely: 1. Primary data is the main source of information compiled directly by researchers in the research process. Primary data can be obtained from observations, interviews, documentation. Primary data is very important because it can provide a clear and accurate picture of the problem under study (Sulung, Muspawi, 2024) Secondary data is data obtained indirectly through intermediary media. That is, this data obtained from documents, literature, or data collected from other sources. (Sulung, Muspawi, 2024) But secondary data has shortcomings, such as not always being accurate and not always in accordance with research objectives. To facilitate researchers in collecting data, researchers use research techniques, namely: Observation, Interview and Documentation. In a study, the activity of collecting data and then processing it is not an easy job. Because if you get the wrong or inappropriate data, the processing results will also be wrong or inappropriate as well. Likewise, if you obtain data that does not meet the requirements of trustworthiness, then the result will be repetition. repetition collection data

collection. In research this study researchers used technique Triangulation. Triangulation is an attempt to check the validity of data or information from different perspectives on what has been done by researchers, the way is to reduce as much as possible the ambiguity and double meaning that occurs when data is collected and analyzed through various sources, techniques, and time. (Nurfajriani, Ilhami, 2024).

C. Result and Discussion

1. Intercultural Communication Patterns of Santri in Building Ukhuwah at Pondok Pesantren Darussalam Blokagung 2 Setail Genteng Banyuwangi

Based on the data that researchers found in the field, it was found that the intercultural communication patterns of students at the Darussalam Blokagung 2 Islamic Boarding School were formed through intense interactions, both formally and informally, among students from various cultural backgrounds. The dominant communication pattern is the use of Indonesian as the main language of instruction in formal activities such as recitation, deliberations, and santri organizations. While in the informal context, santri tend to use their respective regional languages, especially when interacting with friends from the same region. This shows the high flexibility and adaptability of communication in the pesantren environment. The main categories that emerge from this pattern are openness, tolerance, and mutual respect for differences. The prominent dimensions of communication are verbal communication (through conversations and discussions) and nonverbal (through eating together and mutual help habits such as community service).

There are two communication patterns in Pondok Pesantren Darussalam Blokagung 2, including:

a) Circular Communication Pattern

This communication process comes from the word circular which literally means round, circular or circumference as opposed to the word linear (straight) which means communication that causes feedback or reciprocity. (Rumengan, 2020) Field research shows that the circular communication pattern at Pondok Pesantren Darussalam Blokagung 2 is manifested in Syawir activities, a collaborative learning method that requires active participation of santri in discussion and exchange of arguments. In this pattern, there is a

reciprocal process between communicators and communicants, where santri not only receive information from ustadz or teachers, but also provide responses, ask questions, and express opinions. This is in accordance with the concept of circular communication according to twoway communication theory, which emphasizes the importance of feedback as a determinant of the success of the communication process. The relationship between patterns, categories, and dimensions in circular communication can be seen in the active role of santri in presenting arguments, listening skills, and language and cultural adaptations that occur during discussions. One of the students from Bali said,

"At the beginning of joining Syawir I was a bit confused, because many of my friends used Javanese when talking. Sometimes I didn't understand what they meant. But after a while I began to understand, especially if there was an ustadz or friend who helped explain."

This statement confirms that in circular communication, language and cultural differences become challenges that encourage intercultural learning and social adaptation. Theoretically, the circular communication pattern found in this pesantren strengthens the symbolic interaction theory proposed by George Herbert Mead, in which meaning is built through social interaction. (Indarti & Purnomo, 2023) The Syawir process not only broadens the santri's horizons, but also strengthens solidarity and a sense of togetherness in the midst of diversity. The head of the dormitory, Mr. Lutfhi Hakim, said,

"In Syawir activities, santri are indeed required to actively discuss. But sometimes students from outside Java have difficulty understanding the Javanese terms that often appear. It is natural, because they are not used to it. Usually we help explain it again so that they can also understand and be involved in the discussion."

This shows that circular communication in pesantren is not only academic, but also a means of intercultural learning that enriches the social experience of santri. This finding position is in line with previous research that highlights the importance of dialog and feedback in building effective communication in a multicultural

environment, as well as strengthening the concept of ukhuwah Islamiyah as described in QS. Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Meaning: "O people! Indeed We created you from a male and a female, then We made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is All- Knowing and All-Absorbing." (QS. Al-Hujurat: 13).

The interpretation of the research results empirically shows that circular communication in Syawir encourages information exchange, intercultural learning, and social adaptation that strengthens ukhuwah in the pesantren environment. Support from teachers and fellow santri is key so that each participant can understand the material and contribute optimally to the discussion. The head of the pesantren, Mr. Ahmat Rifky, emphasized,

"We realize that santri come from various regions with different language and cultural backgrounds. In activities such as Syawir, these differences sometimes cause obstacles, especially in language understanding. But that is precisely where the intercultural learning process occurs."

Thus, circular communication patterns in pesantren not only build knowledge, but also strengthen brotherhood and solidarity in the midst of cultural diversity.

b) Linear Communication Pattern

This communication process comes from the word linear, which is straight or one-way.(Rumengan, 2020) Meanwhile, the linear communication pattern at Pondok Pesantren Darussalam Blokagung 2 is clearly visible in the bandongan or wetonan recitation activities, where the communication process takes place in one direction from the kiai to the santri. In this pattern, the kiai as a communicator conveys the material, while the santri act as listeners who listen and take notes without giving direct responses. This pattern is in accordance with linear communication theory which emphasizes the

process of delivering messages in one direction, usually informative or persuasive in nature. The main category in this pattern is the dominance of the role of the message sender and the passivity of the message receiver, while the dimensions that emerge are the direct transfer of knowledge and the lack of reciprocal interaction. Ustadz Luthfi Hakim revealed,

"The bandongan recitation is indeed a one-way model, the kiai reads the book, the santri listen and take notes. But the problem is that some students from outside Java sometimes have difficulty understanding the explanation because the kiai often uses Javanese when explaining. So they need more time to adjust, sometimes I also help explain again after the recitation is finished."

This statement shows that although linear communication is effective in transferring knowledge, there are still challenges for students from outside Java who are not familiar with the language of instruction used. Theoretically, the linear communication pattern found in this pesantren strengthens the concept of one-way communication according to Harold Lasswell, where the effectiveness of communication is highly dependent on the clarity of the message and the ability of the recipient to understand the content of the message. In the context of pesantren, the use of Javanese language in the explanation of the yellow Islamic classic books is a major obstacle for non-Javanese santri, as expressed by a santri from Kalimantan,

"I am a bit confused because the kiai explains a lot in Javanese when doing the bandongan. when reciting bandongan. I don't understand Javanese myself, so it's hard to to grasp the meaning. But after a while I tried to take notes and asked friends who understood, sometimes I also asked the ustadz after reciting the Quran and alhamdulillah, now I'm getting used to it, even though I can't understand everything yet."

This shows the process of adaptation and solidarity among students, where peers and ustadz play an active role in helping the understanding of students who experience language barriers.

This finding is in line with previous research that highlights the importance of the role of mentoring and adaptation in the one-way learning process in a multicultural environment. Empirically, the

linear communication pattern in pesantren is indeed effective in transferring knowledge, but it still requires support from the environment so that all students, especially those from outside Java, can follow the learning well. The head of the pesantren, Mr. Ahmad Rifky, said,

"Santri here are indeed from various regions, including outside Java such as Kalimantan, Bali and even Papua. During the bandongan recitation, the kiai sometimes explains in Javanese because it is a habit. But we try to make sure that students outside Java can still follow. They are usually assisted by the ustadz or their friends after the recitation. So they can slowly understand and learn like the others."

The above statement shows that although linear communication tends to be one-way, the spirit of ukhuwah is maintained through a culture of mutual assistance and adaptation, so that students from various backgrounds can still grow together in the pesantren environment. This statement strengthens the theory of intercultural communication proposed by Alo Liliweri, namely interpersonal communication between individuals with different cultural backgrounds, which requires understanding, adaptation, and respect for differences. (Hadiono, 2016) The communication patterns built in this pesantren are also in line with the concept of "*intercultural competence*" which emphasizes the importance of social skills, empathy, and the ability to adjust in a multicultural environment. In the context of Islamic communication theory, this communication pattern is reflected in the teachings of ukhuwah Islamiyah, wathaniyah, and basyariyah which are the basis for santri interactions.

The explanations found in the field show that this communication pattern is effective in building ukhuwah, because the santri do not have to pay attention to the teachings of ukhuwah Islamiyah, wathaniyah, and basyariyah.

only exchange information, but also build mutual trust, solidarity, and brotherhood.

This proves that the pesantren is able to manage the cultural diversity of santri into a strength to build harmonious ukhuwah.

2. Factors that support and hinder students' intercultural communication in building ukhuwah in the environment of Darussalam Blokagung 2 Setail Genteng Banyuwangi Islamic boarding school.

Researchers also identified factors that support and hinder intercultural communication in building ukhuwah in the pesantren environment. The main supporting factors are the strong religious values that are taught and practiced every day, the active role of administrators and senior santri in guiding new santri, and the existence of various collective activities that bring together santri from various backgrounds. A senior santri said,

"We always try to invite younger students to participate in joint activities, so that they get along quickly and do not feel strange even though they are from different regions."

Activities such as community service, recitation, and santri organizations are effective platforms for strengthening cross-cultural interactions and instilling the value of tolerance. Meanwhile, inhibiting factors found in the field include the tendency of new santri to form groups based on regional origin, limited language mastery for some santri, and the emergence of stereotypes and prejudices against certain cultures. One of the santri from outside Java admitted,

"When I first came here, I often hung out with friends from the same region because I was not fluent in Indonesian, but I got used to it and now I have many friends from other regions."

This shows that communication barriers can be overcome over time through habituation and persuasive approaches from administrators and seniors. The relationship between these supporting and inhibiting factors reinforces the theory of group communication and symbolic interaction, where the success of communication is strongly influenced by group norms, cultural symbols, and the process of social adaptation. cultural symbols, and the process of social adaptation. In an Islamic perspective, the

hadith of the Prophet Muhammad narrated by Bukhari and Muslim.

"A Muslim is a brother to another Muslim, must not oppress him and must not leave him (in difficulty) and should not leave him (in trouble)." (HR. Bukhari and Muslim)

The above hadith is a moral foundation for students to help each other regardless of cultural differences. The interpretation of the scholars confirms that ukhuwah must be maintained with mutual respect and help. This finding also proves that pesantren can be an effective social laboratory in instilling ukhuwah values through inclusive communication patterns.

The analysis in this study shows that supporting variables such as internalization of religious values, the role of administrators, and the intensity of social interaction have a positive and significant effect on the establishment of ukhuwah among students. Conversely, inhibiting variables such as the tendency of group exclusivity and cultural prejudice have a negative influence on ukhuwah, although these influences can be minimized with the right communication strategy and continuous coaching.

D. Conclusion

Based on the results of research on Intercultural Communication Patterns of Santri in Building Ukhuwah at Pondok Pesantren Darussalam Blokagung 2 Setail Genteng Banyuwangi, several things can be concluded as follows:

- a) The intercultural communication pattern of students at Pondok Pesantren Darussalam Blokagung 2 runs dynamically through daily interactions, both formally and informally. Santri from various cultural backgrounds build ukhuwah through communication based on the values of mutual respect, tolerance, and openness. Communication is carried out by adjusting language, habits, and paying attention to existing cultural differences, thus creating a harmonious atmosphere and strong brotherhood in the pesantren environment.
- b) Factors that support intercultural communication include the existence of strong religious values, pesantren traditions that instill mutual respect, and the active role of pesantren administrators in facilitating interactions between students. Meanwhile, inhibiting factors include regional language differences, cultural stereotypes, and the existence of small groups based on regional origin. Small groups based on regional origin sometimes cause misunderstandings. Thus, effective intercultural communication patterns play a very important role in building ukhuwah in a multicultural pesantren environment, and are the key to creating a harmonious and fraternal atmosphere at Pondok Pesantren Darussalam Blokagung 2.

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